that mobile warfare and the increasing dependence upon loot in the form of livestock and war captives led to a degree of nomadism and a band type of organization, with the war chief guiding the movements of several villages. Although the *unati* and their relatives remained the class of highest rank, they state that the war chief was the individual of highest rank; this would appear to support the assumption that once raiding became important, the mobile band also became important much after the pattern of the Mbayá who were organized into bands. Yet the Terena never quite gave up their dependence upon agriculture and appear to have planted crops whenever possible. When we first hear of the Terena in the accounts of Sánchez Labrador in the year 1767, they, along with their Chaná brethren, were agriculturists settled near the Apá tributary of the Paraguay River. Just prior to their movement to their present location in 1845, they had moved near the present site of Corumbá, 300 km. to the north. This fact, therefore, also seems to add evidence to the assumption that the horse inaugurated a nomadic type of life.

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LAW

The law-enforcing group was the extended family. If a man committed murder the relatives of the murdered man would try to kill the murderer in revenge. By custom, only 1 day was allowed for retaliation. If the murderer escaped to his own relatives and an attempt was made to kill him a feud would follow. To avoid this, custom demanded that the murderer be placed in the forefront in the next raid. If he succeeded in killing an enemy, the crime would be expiated. If he did not succeed, he would have to continue until he killed an enemy or was killed himself. This rule applied to members of all classes. It is said that the relatives of the murdered man saw to it that the murderer had little chance of avoiding death at the hands of the enemy.

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If a man caught another in the act of adultery with his wife, he could kill the man, which would settle the matter. He could kill his wife also, but he usually contented himself by beating her. But if the adulterer killed the husband it, also, was not considered murder, as he was defending his life. This, however, brought shame to the husbands

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family, as he was supposed to be able to successfully defend himself and the honor of his family. 684 [682]

If an unmarried girl acted immorally and was caught by her father, she was tied and dragged around the village for everyone to see. If she persisted in misbehaving she would be exiled by her relatives.

Incest does not seem to have been a capital crime. If sons and daughters committed incest they were beaten by their parents.

Theft was not common but if it occurred the two extended families usually settled the matter by returning the stolen goods or by compensation in the form of property. 685

If it was generally believed that a sorcerer had made one ill or had killed a relative by means of black magic, the sorcerer would be killed. The killing of the sorcerer had to be performed outside the village because if anyone killed a shaman in the village it was considered murder. Under these circumstances a man would wait until the sorcerer went hunting or went to cultivate his garden outside the village. If he succeeded in killing him the matter would end there. On the other hand, people feared shamans, for their relatives or other shamans would try to revenge the death. 683 756

The Terena stress the fact that there was little crime in the villages in the old days, the social unity of the village being strengthened by constant external danger and the moral authority of the war chief and the two moiety chiefs. The treatment of murder shows that the villagers did not leave punishment entirely to the extended families, but attempted to avoid feuds through the enforcement of the village law of death in battle. 674 182

The bonds which held the members of the village together and which gave cohesion to the classes were those of kinship. There were no clans. The moieties functioned primarily as ceremonial units. For general economic and political security an individual depended upon his kinsmen, both on his father's and mother's side. 602 [614] [616]

KINSHIP TERMINOLOGY

In the grandparents' generation there are two terms which are extended to siblings of grandparents, both maternal and paternal, and to their spouses. These two terms are *onju* for grandfather, and *onje* for grandmother. 601

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and led to a process of reintegration and social stability.

Associated with security in land tenure, and as part of the general policy of protection provided by the Brazilian Indian Service, is the special legal status, which the Terena, along with other Indians, enjoy. In all disputes either between the Terena themselves or between a Terena and a Brazilian, cases are tried by the courts of the Indian Service. In this way Indian rights are protected, particularly in cases where the dispute involves an Indian and a Brazilian. In minor crimes committed within the reservation, the manager of the Post has the right to try cases. These crimes usually consist of petty thefts, fighting, and sex crimes involving the pregnancy of unmarried and often under-age girls. Punishment consists in the culprit being sent to another reservation for a period of time during which he has to perform hard labor. It is a common sight when visiting reservations to see a number of these men performing the menial tasks of cleaning the premises, carrying water and wood, and performing other nonspecialized tasks. In cases involving murder the Indian is tried either in the regional headquarters of the Indian Service or by a representative sent by the Indian Service from Rio de Janeiro. The Indian Service has a special penal post in the State of São Paulo where Indians of this region serve out their sentences. In addition to the special treatment of crimes, the Indian Service exercises some control over the movements of the Indians in and out of the reservation. Permission to leave the reservation has to be obtained from the manager, who thus has a general knowledge of the whereabouts of Indians when they are away from the Post. While an Indian is away at work, the manager sees that his house and property are protected and that his cultivated land is not taken by another. If the Indian is in distress and needs money to return to the Post the manager assists him financially.

648 [673] [681] [682]

The presence of a permanent home and the protection of person and property provided by the Indian Service makes a stable community life possible for the Terena. This group life maintains the Terena language. In each home the parents teach their children to speak Terena. At about 7 years of age they enter the Indian Service or Protestant school where they are taught to

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